

611 This structure by interlocked lineages appears to be the primary
 614 characteristic of Fang society. One can therefore understand the importance attached in the past to the minute knowledge held by each individual of the elements of his paternal line. By means of the system of naming used by the Fang — a name of two units constructed by using as the second unit of the son's name the first unit of the father's name — the line of descent appears as a chain in which it is impossible to omit a single unit. Thus, Ntutum Ngéma of Sam village in Mitzié region (Esabökâ clan) can link the names of his male ancestors up to the fourteenth generation:

Generations	Known ancestors
X	Y
↑	↑
14	Eba Zi
13	Möbyen Éba
12	Zògò Möbyen
11	Ekwikwi Zògò
10	Mâfò Ekwikwi
9	Sé Mâfò
8	Étògò Sé ————— Nki Sé
7	Tsa Étògò ↓
6	Okwò Tsa
5	Bitògò Okwò —————
4	Édu Bitògò ↓ ↓ ↓ ↓
3	Bògò Édu 2 3 4 4
2	Ngéma Bògò
1	Ntutum Ngéma

Although this knowledge is limited, Ntutum Ngéma is able to place himself in the lineage issued from Eba Zi, who led the [111] migrations across the South Cameroons, and in that of Sé Mâfò, who led a fragment of the Esabökâ as far as present-day Gabon. He can also place himself in relation to intermediate lineages (Étògò Sé and Nki Sé) and to minor lineages (four sons of Bitògò Okwò), which are still represented in the region and within the village.